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SIKH CEREMONIES

Compiled by

Sirdar Sir JOGENDRA SINGH, Kt.

WITH

An Introduction by

Raja Sir DALJEET SINGH, K.B.E., C.S.I.

1941

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ACKNOWLEDGEMENT.

In a casual talk with late Sirdar Kahan Singh, a great scholar and student of Sikhism, the proposal to put in English the Ceremonies of Sikhs was conceived. Unfortunately, Sirdar Kahan Singh passed away before he could complete his work. Sirdar Gurdial Singh Man, who was my friend from boyhood to old age, came to the rescue, and undertook the task. He was a great scholar and endeavoured to live the life of a Sikh, fearless and undaunted through good and ill-fortune. At the age of eighty-four, he supplied me with complete text of the original with English translation ; so this work is really his. He too has winged his flight to the realm of the True Teacher.

I am not deep or well read. Some people may complain that I have made my rendering too easy to understand and find my lack of literal accuracy inexcusable. I can only plead that I am mainly responsible for the rendering, its inaccuracies and deficiencies, if any ; but the word of the Guru is more than these, and if it reaches the heart, my purpose is fulfilled.

I must thank my friend, Raja Sir Daljeet Singh, for the introduction ; out of the abundance of his knowledge, he has produced a complete and lucid exposition of Sikh religion.

I am also indebted to Brother Dharmanant Singh for comparing my renderings with the original and for his valuable suggestions and to my old friend, Mr. Phiroze Malabari, for passing the final proofs.

Aira Holme,

Simla, E.

19th November, 1940.

INTRODUCTION

By

RAJA SIR DALJEET SINGH, K.B.E., C.S.I.

I feel it a privilege to write an introduction to Sikh religion, which is little known and, yet, in its simplicity and directness, is perhaps the most pragmatic of all religions. The Sikh religion was founded by Guru Nanak and nursed by unparalleled sacrifices of his nine successors. The tenth Guru declared that in future, the Holy Book, Guru Granth Sahib, in which the teachings of the Gurus were enshrined, was the Guru. And men of pure heart could listen to the voice of the True Teacher from the Guru Granth Sahib—the Bible of the Sikhs.

The Guru included the sayings of some of the well-known saints, Hindus and Muslims, and even those of the depressed classes in the Guru Granth Sahib. In one word, Sikhism has no use for mere formalism. The Guru says :—

“ Hate not, for God dwells in all.”¹

1. Bawan Akhri.

The Holy Book, Guru Granth Sahib, points out the path of discipleship, laying down ethical and moral rules for the evolution and development of the soul. It does not concern itself with temporal matters, such as prescribing ceremonies and rituals or framing any earthly code of laws. The prophets of Sikh religion left such matters to the discretion of the "Sangat", with liberty to revise and alter these with changing requirements of new times.

The "Sangat" consists of five Sikhs, who are elected by the Assembly, in whose lives the Sikh religion is transfigured. The decision of the Sangat is considered as the decision of the Guru. The Ceremonies which my friend, Sir Jogendra Singh, has described, find no place in Sikh scriptures, except the Hymns which he has quoted.

Sikhism does not recognise any distinction of caste and colour; all Sikhs enjoy an equal status and are enjoined to act as brothers. The Gurus say :—

"We are children of the same father,

"He who earns his living by the sweat of his brow

"And shares it with others

"He gets glimpses of the Path."

A Sikh is required to recite the prescribed prayers morning and evening and at bed-time, to cultivate purity of body and mind, to be charitable and forgiving and thus walk on the path of discipleship.

Futile Formalism.

The Founder of Sikhism protested when his parents wanted to invest him with the sacred thread.

He said the cotton thread was of no use. The thread to be sacred must be :—

“ Made out of the cotton of compassion
“ Spun into thread of contentment
“ Knotted into knots of self-restraint
“ Twisted with truthfulness.
“ Such a sacred thread of soul when worn
“ Cannot be soiled, burnt or broken.”¹

The Hindus consider many things and occasions as impure and enforce strict taboos. The Guru said :—

“ Impurity of mind is covetousness
Impurity of tongue is untruth
Impurity of eyes is to look with evil intent
On the wife of another, her beauty and his
riches
The impurity of the ear is to hear
Evil spoken of others
Says Nanak, he who harbours ill feeling
Goes straight to the realm of death.”²

Truth in all Religions.

The Guru recognised that all religions revealed the truth, but men unable to follow the law of love under the effect of self-kindled flames of hatred and greed, ignored the truth and sought relief in the observance of forms. Therefore, the Guru told both the Hindus and Muslims to live their religion.

1. Asa di War.

2. Asa di War.

Addressing a Muslim Assembly, the Guru said : Formal prayers were no good unless accompanied by right conduct.

In reciting five prayers with five names at five times a day :—

- “One must spread the carpet of Faith
- “In the mosque of love ;
- “Firstly ; cultivate truth,
- “Secondly ; learn to earn lawfully,
- “Thirdly ; give in the name of God,
- “Fourthly ; be resolute in right purpose,
- “Fifthly ; learn to praise the Lord,
- “He who claims to be a Muslim
- “Must so act that his deeds accord
- “With the Kalma (Invocation to God).”

The Way of Sikhism.

Sikhism prescribes no outer expressions, no asceticism, no cloistered living. According to Sikhism, a Sikh must not leave his house and family and become a Sanyasi or mendicant. It is held that salvation is attained by serving God through serving His creation. God's creation is an expression of Himself. The bondage begins with the self-hood (Haun-main) ; liberation begins with the breaking of the bondage. The first step on the path, according to Sikhism, begins in the service of the family ; it extends from the service of the family to that of friends and then transforms itself with aspirations, to serve others and to be useful, till it broadens into continuous unselfish service for all. Sikhism holds that “I am-ness” is the grim disease and it carries

its cure in itself.”¹ The Ego standing apart as a separate self is subject to attachment and aversion and is afflicted by desire. The thirst for things (*trishna*) renders it incapable of seeing the truth or discriminating between right and wrong. Cosmic tides of assertion and the mists of desire obscure Buddhi. The Ego sows the seed of action and consequently reaps what it sows, passing from life to life. By self-less service barriers of separation, one after the other, fall off, till Atman becomes one with Parmatman.

The disciple on the path must set in motion five-fold process of purification.

“Firstly ; he must refrain from sin, for without virtue”, says the Guru, “life runs to waste.”²

“Secondly ; he must learn the meaning of duty ; “Of all acts, the supreme act,” says the Guru, “is to perform a pure and selfless action.”³

“Thirdly ; knowing that ‘I amness’ is the soil in which the seed of sin prospers, the Sikh must lose the sense of ‘I amness’ by serving others.⁴ He who serves selflessly attains the Lord.”

“Fourthly ; knowing that mind is clouded by the sense demands, learn to control the mind. The Guru says, “He who conquers the mind, conquers the world.”⁵

-
1. Asa di War.
 2. Sri Rag. Ashat Padi.
 3. Sukhmani.
 4. Sukhmani.
 5. Japji.

“Fifthly ; draw near to God by repeating God’s Name, which in all stages is the light and in final stages kindles the flame of love, leading to union.”

Thus, by easy stages by transmuting daily acts into selfless service, body and mind are purified, the sense of otherness departs and the Sikh draws near to the source of His Being.

I will now try to define some of the cardinal beliefs of Sikhism, almost in the words of the Holy Book itself, without any comments of my own.

Belief in One God.

Sikhism teaches that there is an only God without a second. He alone is true, self-existent, unchanging, the creator, the all pervading, permanent, within the impermanent, undying and unborn. He is thus described in a single sentence :—

“The One, The Om, His Name is True, the Creator, the Purusha (Spirit) Without fear and without hate. Timeless form, unborn, self-existent”¹

The Aum is the symbol and source of creation. From sound of this word emanates the Universe and in it has its existence. Says the Guru :—

“The word Aum is at the core of three worlds. The creation and its destruction is in the word.”²

1. Japji.

2. Dakhni Omkar.

Atman or the Soul.

The Guru says that Atman (soul) in its essence is one with Parmatma or God, therefore, it is undying, unborn, seated in the hearts of beings, illumines all.

“ This Jiva is not subject to Death

“ He is in the mind and the mind is in Him¹

“ His light is in all things

“ It is His light that illumines all.”²

It is, therefore, held that he, who knows himself,³ transcends all limits.

Creation.

It is held that the whole creation is a shadow of His will, impermanent and evanescent, but this shadow (Maya) becomes instinct with three attributes. Sat, Raj, Tamas (being, energy, inertia) ; these constitute the creation. Says the Guru :—

“ This Universe is His shadow

Creation appearing in the shadow of Maya⁴

Instinct with three attributes.

Is subject to birth and death.”⁵

“ Haun Main ” or “ I-Amness ”—Individuality.

God expresses Himself in His creation. By this very act the limitless is limited and the individual comes into existence. The individual exists as a sepa-

1. Gauri Mohalla 1, 5.

2. Gauri Mohalla 1, 5.

3. Dhanasari Mohalla 1.

4. Gauri Mohalla 5.

5. Sohi M. 1.

rate entity only so long as awareness of "I amness" persists.

'I amness' is the limiting factor which limits the Limitless, Universal consciousness into individual consciousness, separating Jiva Atma from Parmatma and creates the separated asserting self. It is because of this that one is born, lives and dies.

"In I amness a man comes, in I amness he goes

"In I amness he is born, in I amness he dies

"In I amness is sin, in I amness are deeds, good
and bad.

"In I amness is also the awakening thought

"In I amness is the suffering born of Maya

"In I amness the world exists

And the roots of suffering lie

"In forgetting the Name"¹ (of God)

Again ; I amness is the disease.

"Fed by the fire of desire

"It burns night and day."²

Reincarnation.

Thus self-hood is the disease from which man suffers and is, therefore, the root of evil, sin and the cause of pain. This self-hood or individuality, appearing in the shadow of Maya, under the interplay of the three Gunas, creates Karma and binds the individual to the wheel of birth and death. As long as the asserting self persists, the Jiva Ātma (Indivi-

1. Asa de War.

2. Sri Rag M. 1.

dual) must reap the fruit of its own action, Karma, and remain subject to reincarnation. The Guru says :—

“ This Jiva is bound by his own actions.”¹

“ As long as he knows himself as the doer
He is subject to rebirth.”²

Process of Purification.

According to Sikhism five evil tendencies can be overcome by cultivating virtue, replacing passion by compassion, anger by self-control, pride by humility, covetousness by contentment, harmfulness by mercifulness and unholy desires by holy aspirations ; worldly attachment by love of God.

Firstly ; a Sikh must destroy evil from his mind by cultivating virtue, says the Guru : “ Destroy evil and serve all beings.”³

Secondly ; he must submit to the Divine Will and, by so submitting, lose the sense of “ I amness ” and become an instrument of Divine will and cease to be slave of the self.

Thirdly ; Forsake all transitory and impermanent attachments. Take shelter in reality enshrined in the heart of creation. By unswerving devotion, a disciple becomes one with God.

Mind.

The mirror of mind takes form of objects it re-

-
1. Bhairu M. 3.
 2. Sukhmani.
 3. M. 5.

flects and becomes subject to attraction and revulsion. Says the Guru :—

“The covetous mind never can find rest
“Madly it wanders in all quarters.”¹

It is held that mind cannot reflect reality till it ceases to be unruffled by waves of desire. Says the Guru :—

“Mind is the maker of Karma”
By subduing the mind
The Universe is subdued³
Restrain the mind
Make it one pointed.”⁴

It is only when mind is disillusioned, and sense objects lose their fascination that it is freed from domination of attachment and aversion and reaches the stage of vairag. Says the Guru :—

“Through Vairag God is found⁵
“They who Recognise the Truth
“Having subdued “I amness”⁶
“Having destroyed the thirst
“For sense objects enshrined in truth
“They are at peace in four ages.”⁷

1. Bhairvi M. 1.
2. Belwal Astar Padi.
3. Japji.
4. Dakhni Omkar.
5. Gujri M. 3.
6. Sukhmani.
7. Shri Rag M. 1.

Then when the attachment for the unreal is dead, the right discrimination awakens which is called Vivek "that is to know and to see and to discriminate". Sikhism holds that without purification of mind, it is impossible to attain knowledge or devotion. Says the Guru :—

The seed of knowledge prospers in the soil of virtue."¹
 Without good deeds fire of devotion cannot be kindled²
 By trading in false things mind and body become false."³

Buddhi.

Buddhi is the luminous light of the mind. In its discriminating light mind no more pursues objects of desire, which, purchased with pain, breed pain. In the dawn of right understanding, difference between real and unreal becomes clear ; the hold of impermanent and transitory weakens, the links of attachment are loosened and the search for truth begins. Says the Guru :-

" Then the mind begins to understand and discriminate

" It realises ; it is futile to be attached to that which is in a state of flux "⁴

" Only He the creator is unchanging⁵

" Then the disciple of the Guru becomes desireless and is in a position

1. M. 1.
2. Japji.
3. Sri Rag M. 1.
4. Sri Rag M. 1.
5. Sri Rag.

“To meditate on the Guru’s word
 “To enshrine Guru’s word in his heart¹
 “And reach Supreme Peace.

Jap.

I will now give some indication as to the significance and potency of the repetition of the Name, so strongly recommended by the Sikh Gurus. It is held by them to be the only means of establishing touch with God. It is held that from the word “Om” creation flows forth and returns to it again. The word is all pervading. The word is enshrined in all that exists. “The ‘Om’ is the visible symbol of the invisible.”^{2,3}

Conscious repetition of the sacred name, the creative word, its constant association with the life breath, and thus infiltration of the mind by it, purifies the body, mind and Buddhi. Says the Guru :—

“Intellect clouded by sin is washed clean by God’s Name.”⁴

It endows the mind with light and, therefore, the power to turn from unreality to reality. It disperses the mist of Self and allows light of Buddhi to confer discrimination (Vivek) and thus gives the power of choosing the right path. The Guru says :—

-
1. Sukhmani.
 2. Behagra War M. 1., Rama Kalli Mohalla 4.
 3. Behagra War M. 1., Rama Kalli Mohalla 4.
 4. Japji.

- "The sacred name is my only light¹
- "Of all the practices the best
- "Is the performance of good deeds²
- "And repeating the Name of God
- "If God is remembered with every breath
- "The impurity and anxiety of mind will depart³

And again :

- "Rub the sandalwood of His Name
- "With water of pure deeds on the slab of mind
- And offer it in Divine worship."⁴

Finally the Guru teaches that by merging individual consciousness in the Sacred Name, the Ocean of Life is crossed from mortality to immortality.⁵

Self-Surrender.

The repetition of the Name cannot bear fruit as long as ego dominates the will. The only remedy is to surrender the individual will to the Divine Will. This is called, in Sikhism, "acceptance of the will of God" and by complete surrender a man, even when performing action, becomes actionless. It is said that sincere selfgiving needs no spiritual or philosophic learning, knowledge comes of itself to him who gives himself.

-
1. M. 1.
 2. Sukhmani.
 3. Sukhmani.
 4. Gujri M. 1.
 5. Sidh Goshat.

The Guru's way is to make individual life an instrument of supreme will, by dedicating oneself to the service of God's creation and by walking in the light of His commands. He who becomes one with the Divine Will and in whom sense of 'I amness' no more exists, He is of the realised self. Says the Guru :—

“ He sees without eyes, hears without ears
He walks without feet, he acts without hands.
He speaks without tongue
Having realised the will of God
He is accepted by the Lord¹
Like lotus on the water
He floats on the sea of maya
Just as a swan floats on water
Without wetting its wings ;
He lives and yet his self lives not.”

Devotion.

This is the preparation which goes to the making of a perfect devotee. When mind becomes responsive, longing for unity with God arises ; without such longing, union is not attained.

The Guru holds that without true devotion, without passionate longing for God, there is no release. Devotion is the easiest way of self-transcendence. Inspired with true devotion, a man holds himself as naught, the beloved becomes the heart and focus of the life and no thought or action can be performed except in relation to Him. They, who take

1. War Majh Mohalla 2.

refuge in Him, are freed. What others seek by mental and physical effort, by mastery over the senses, the devotee receives by consecration of his soul to the beloved. In Union with God 'I amness' and all its sins depart. In the pure and stainless Divine light, all darkening shadows disappear. The God and His Devotee become one. The Guru says :—

By great good fortune he meets the True Teacher
And finds the timeless God within
He cannot bear a moment's separation
And in serving Him realises His Presence
What kind of love is this
Which desires a return from the other also
And is aware of pleasant and unpleasant
They are the true lovers ;
Who are absorbed in the Beloved
They who lose themselves
Find the Lord
Not they who seek Him
By sharpening the mind.

It is by the grace of God that such devotion fills the heart of the disciple and he becomes one with God. Such a Devotee :—

“ Is not aware of pain
“ Even when afflicted with pain
“ He is not aware of comfort, attachment or fear
“ To him a lump of gold and a clod of earth are
the same
He talks evil of none
Nor is he afflicted by praise

Freed from greed, attachment, conceit
Pleasure and pain, honour or dishonour,
Hope and fear, desiring nothing from the world¹

“ No more effected by passion and anger
“ By the grace of The Guru
“ The disciple discovers the secret
“ In his heart God dwells
He become one with God
As water with water.

The Sikh religion draws the disciple to the feet of God, without weaving a cobweb of philosophical thought. A single saying of the Guru shows the path of Salvation. “ He who is ever conscious of the sacred word, his mind is freed from five evils—Passion, anger, greed, attachment and conceit ; his organs of sense and action mislead him no more. In him shines the light of God ; and again :—

He in whose heart dwells love for all beings
And he sees himself in all beings
His sense of ‘ I amness ’ dies out.
He is exalted.

DALJEET SINGH

Strawberry Hill,
Oct. 19th, 1940.

1. Sorath Mohalla 9.

CHAPTER I.

INSTALLATION OF THE GURU GRANTH SAHIB.

The tenth and the last Guru enjoined that after him, the Holy Book, as the Voice of the Gurus, was to be respected as the Guru himself. The Holy Book is kept wrapped in silk, in a room which is reserved for the purpose. Any room can be used for the purpose, but before the Holy Book is installed, the room is cleaned and carpeted. An altar is improvised by placing a small bed on a wooden Divan, under a canopy. The Holy Book is brought in with all reverence. Every one rises to receive it. It is placed on the bed and its wrappings are arranged round it in proper order, and then the Holy Book is opened and read. The Sikh, who opens and reads the book, is called the "Granthi"—any Sikh man or woman can perform this duty. No Sikh Ceremony can take place except in the presence of Guru Granth Sahib, the Holy Book.

Another essential part of all Sikh ceremonies is preparation and distribution of Karah Parshad, described in Chapter XII. Karah Parshad, the sacred

food, is placed on a separate table and covered with a clean cloth. The distribution of food and a free common kitchen for the whole congregation are always associated with all Sikh Ceremonials. The custom effectively cuts at the root of Hindu caste and food Taboos.

CHAPTER II.

CHILD NAMING & INITIATING CEREMONY.

No taboos of any kind are observed when a child is born. In due time at the discretion of parents, the child is presented before Guru Granth Sahib. The Granthi prepares the Amrit by mixing sugar with water and reading five stanzas of Japji Sahib. (given in Chapter V). Then the general prayer given in Chapter X is offered and the person presiding at the ceremony concludes the prayer with :—

I present this child and with Thy Grace
I administer him the Amrit.
May he be a true Sikh,
May he devote himself to the service of his
Fellow-men and his Motherland.
May he be inspired with devotion,
May the Holy food be acceptable (to the Guru)
By the ever increasing glory of thy Name ;
May the whole creation be blessed.

After reciting the prayers, Amrit is dropped into the child's lips. The mother is given to drink

the remainder. The name is given by opening the Holy Book and beginning the name with the first letter of the first Hymn on the first page or with any of the five letters of the first word.

The holy food is now distributed and the congregation disperses.

The child's education begins with the Name of God and the teachings of the Guru in the presence of Guru Granth Sahib and recital of the general prayer. The child is instructed to recite the first Hymn of Japji Sahib.

The Sahaj Dhari or the Civilian Sikhs are baptised in the same way, with further instructions to believe in Guru Granth Sahib, to act as integral part of the community, to perform all ceremonies in accordance with Sikh customs and to believe in no other god or goddesses.

CHAPTER III.

THE AMRIT CEREMONY OR SIKH BAPTISM.

The general body of the Sikh community is divided into two classes. The Sahaj Dhari or Civilian Sikhs and Kesh Dhari Singhs or the Warrior Sikhs. The Sahaj Dharis form a body of true believers, who have entered the path of discipleship and are not prepared to serve as soldiers. The Kesh Dhari Singhs accept the baptism sanctified by the dagger and are ready to give their lives to National Service. The Civilian Sikh is required to wear no outward symbols of his faith. The Kesh Dhari Singhs are enjoined to keep long hair, carry a comb, a dagger, an iron bangle and wear breeches.

The Tenth Guru who organised the Khalsa declared that the Holy Granth was after him, the Guru, and the Panth, that is, community, had the privilege of governing itself. He embodied in none of his writings the discipline he prescribed for the Singhs.

In the case of the Sahajdharis, the Civilian Sikhs, the Amrit is prepared and given in the same way as prescribed above for a new-born child. Any one

can become a Sahajdhari Sikh, if he believes in the Guru Granth Sahib, forsakes idol worship, takes this Amrit and believes in no other gods and goddesses but God alone.

In the case of Kesh Dhari Singhs, as soon as a boy or a girl grows up and is able to read the writings of the Gurus or understand the teachings and comprehend articles of Sikh faith, he or she, as the case may be, is given the Baptism. The Baptism is administered in an open congregation called Dewan in the presence of Guru Granth Sahib.

Candidates who have been keeping long hair and are carrying the five symbols, ask permission with folded hands to be admitted to the membership of Sikh community.

With the permission of the congregation, five Sikhs who are known for their strict observance of Sikh discipline, are chosen to administer the baptism, one of them acting as a Senior Brother. He steps forward and asks candidates if they are prepared to accept the following conditions.

1. To believe in Guru Granth Sahib as the Guru and to recite the Sikh prayers daily.
2. To keep hair and wear a dagger, a comb, an iron bangle and breeches.
3. To treat all Sikhs of the Guru as brothers.
4. To regard service of community and country as their first duty.
5. To have no dealings with those who are against Gurmat, i.e., who disregard Guru's instructions.
6. To abstain from all intoxicants and avoid tobacco in any form.

7. To respect the wives of others.
8. To live by honest lawful labour.
9. To worship no god or goddesses except the One Timeless Lord of all.
10. To have no faith in magic, charms or Mantras.
11. To observe faithfully the rules of Jatha Bandi, i.e., communal organisation.
12. To promote improvement of education and arts.
13. To accept Guru Gobind Singh as father and Mata Sahib Kaur, his wife, as mother, and regard all those who have received Guru's Amrit as real brothers.
14. To abstain from committing infringement of discipline.
15. To give one tenth from personal savings in charity.
16. To practise the use of arms and be ready to sacrifice all for the sake of the Guru Panth.

When the candidate agrees to observe the above rules, the five selected Singhs proceed to prepare the Amrit, thus :—

An iron bowl is filled with clean water in which are thrown Patashas, sugar bubbles. The five Singhs then sit round this bowl, whilst each of them by turn holds the iron bowl with his left hand and stirs the water and sugar bubbles with a double-edged dagger, breathing into the mixture the magic of Guru's word. The Senior Brother recites the full text of Japji Sahib. When he is reciting, the others sitting in Vir Asan (squatting on the ground with the left knee

down and the right knee up, a position assuring an easy jump at a combatant standing opposite) follow his reading, the attention of all of them being concentrated on the preparation of the Amrit. When the Senior Brother has finished the reading of Japji Sahib, the second Sikh sitting next to him takes the dagger and begins to stir the sugared mixture in the iron bowl and commences reading Jap Sahib (Chapter VI) by the tenth Guru.

When he has finished, he hands over the dagger to his third companion who begins stirring the mixture simultaneously and recites the Ten Swayas of the Tenth Guru (Chapter VII). When he has finished his reading, the fourth begins the reading of Chaupai given in the evening prayer (Chapter VIII).

Lastly comes the turn of the fifth, who takes up the dagger and recites Anand Sahib given in the evening prayer (Chapter IX). When he has finished, the Amrit is ready and the Senior Brother after reciting the general prayer given in Chapter X with the consent of the congregation proceeds to administer the Amrit * to the candidate, who has all this time been standing, reading Japji Sahib.

Each recipient of the Amrit is made to sit in 'Vir Asan'. The Senior Brother asks the candidate to say "Wahe Guru Ji Ka Khalsa Sri Wahe Guru Ji Ki Fateh." (The Khalsa is of God and to God is the Victory). As the candidate repeats this, he pours a little of the Amrit in the palms of his folded hands and asks him to drink it. The process is repeated five times. He is next asked to look straight into

* Amrit = Nectar for Baptism.

the eyes of the Senior Brother. As he does so, a handful of Amrit is sprinkled into his open eyes with some force. He is asked not to wink his eyes but keep looking straight and is directed to repeat, "Wahe Guru Ji Ka Khalsa Sri Wahe Guru Ji Ki Fateh." Then a part of the turban is moved and five times the Amrit is poured on his skull. As the Amrit is poured he is directed to repeat "Wahe Guru Ji Ka Khalsa Sri Wahe Guru Ji Ki Fateh", five times as before. Each candidate receives the Amrit in the same way. When all the candidates have been baptised, any Amrit still in the bowl is given to them all to drink a little and pass the bowl on to his neighbour, all drinking from one and the same bowl without any restriction.

After the Amrit has been given as described, Anand Sahib is sung or read. General prayer is then offered and Karah Parshad (Holy Food) is distributed, after which the congregation disperses.

CHAPTER IV.

ANAND MARRIAGE.

Among the Sikhs a marriage is arranged by the parents with the consent of the contracting parties. Generally a formal betrothal takes place.

The betrothal ceremony is simple. In the presence of Guru Granth Sahib the bride's messenger and the bridegroom's family exchange presents for the bride and bridegroom. Then the general prayer is offered, and the congregation invokes the blessings of God on the betrothed couple. Thereupon Karah Parshad, the sacred food, is distributed. The ceremony then closes.

Formal betrothal, however, is not an essential part of the marriage ceremony. The marriage can take place without previous betrothal and without waiting for an auspicious day. It can take place on any day which the parties find convenient. It is held that prayers offered to the Almighty sanctifies all acts and all times. The custom, however, has grown of choosing a day associated with the life of one of the Gurus, although there is no religious authority for this. The

marriage can take place at any place where the Holy Book is installed.

The marriage ceremony must be performed in an assembly of Sikhs, which every Sikh is free to join as a member of the Sikh brotherhood. Secret marriages are discouraged.

The bride and bridegroom can present themselves anywhere to be married but the marriage is generally performed at the bride's residence. The bridegroom's party proceeds to the house, where the two families meet and exchange salutations and presents. There the following Shabad is sung :—

Friends have come to my house.
The True One
Has brought us together.
The union is pleasing to God.
In the union of hearts
Is the seed of tranquillity.
What the heart desired
Has been obtained ;
The mind is satisfied ;
The house is made beautiful ;
It rings with music,
And with soundless sound.
Friends have come to our house.

After the Shabad a general prayer is offered and blessings of God are invoked.

Generally the formal marriage ceremony takes place next day after the morning prayer. The assent of the bride and bridegroom to the marriage is a necessary part of the ceremony. The couple present themselves and occupy seats in front of Guru Granth

Sahib, the bridegroom sitting at the bride's right hand. The reader of the Holy Granth who has to perform the ceremony, generally a man known for his religious life, then begins his duties. He may be a relative or any one of whom the parties approve. There is no ordained priesthood among the community.

The Granthi asks the bride and the bridegroom, as well as the father or guardian of the bride and bridegroom, to stand up and on their behalf he reads a prayer and proposes the marriage. When the consent of the parents has been obtained, he asks the assent of the congregation ; after this the congregation resume their seats. The musicians then sing :—

Before undertaking anything,
Seek the grace of God.
By the grace of the True Teacher,
Who in the company of saints,
Expounds the truth,
Success is attained.
It is with the True Teacher
That we taste the ambrosia.
O ! Thou destroyer of fear,
And embodiment of mercy,
Bestow Thy grace on Thy servant.
Nanak says, by praising God,
We apprehend the infinite.

The Granthi then explains the duties of husband and wife to each other. "Marriage amongst us," he says, "is not a social contract, but aims at the fusion of two souls into one, as the Marriage Hymns indicate. It is a union on the long road of life. The

Marriage Hymns indicate the four stages on the path of attainment." The Guru says : " It is only by the faithful performance of duty to each other that a married couple fulfil their vows."

He then enunciates in the words of the Guru the means of securing married happiness.

The bride should know,
No other man.
Except her husband ;
So the Guru ordains.

She alone is of good family,
She shines with light,
Who is adorned
With the love of her husband.

There is only one way
To the heart of the beloved,
To be humble and true,
And to do his bidding ;
It is only thus true union is attained.

Happy are they,
Freed from vanity,
Who by unstinted giving,
Win the heart of the Lord.

They who sit together,
Are not husband and wife,
But they whose spirits
Have fused into a single flame.

Sweet of voice, humble in behaviour,
The only ornament,
Unquestioned acceptance,
Such brides enjoy the company of their be-
loved.

Ask the happy ones by what ways
They have won the beloved.
They answer : By sweetness of speech,
Beauty of contentment and love,
By abstaining from falsehood.

A loaf of dry bread,
Bare earth for bed,
With the beloved
Is full of happiness.

They who worship the True Lord,
Win respect and are saved.
They who serve others,
Says Nanak, the ignorant ones,
They suffer death over and over again.

He who created thee,
And creating, made thee beautiful,
Think of Him night and day.

Let humility be the word,
Resignation the offerings,
Tongue the mint of sweet speech.
Adopt these habits, dear sister,
Then you will have him (your husband) in your
power.

Other persons' property,
 Another man's wife,
 Evil-speaking of another,
 Poison life.

Like the touch
 Of the poisonous snake,
 Is the connection
 With another man's wife.

The Granthi then asks the bride and the bridegroom in the light of the above to signify their assent if they are prepared to accept the duties of married life. When they give their assent by bowing their heads before Guru Granth Sahib and agree to observe the conditions laid down, the father or the brother of the bride or any other relative present who is to give the bride away, takes the edge of the bridegroom's garment and the end of his scarf or waistband and ties it to the edge of the bride's saree, as a symbol of joining them together as husband and wife. Then the following Shalok is read on behalf of the bride :

Praise and dispraise, Nanakji,
 I let all pass.
 I sieze the edge
 Of his garment.
 All else I let pass.
 All relationships
 I found false.
 I cling to Thee, my Lord.

The Granthi then reads the first Lavan or Marriage Hymn. When he finishes the first Hymn, the pair move slowly round the Holy Book. Musicians sing

the first Hymn, finishing as the pair step in front of the Holy Book. The Granthi reads the second Lavan or Marriage Hymn and the pair go round while musicians again take up the refrain in the same way. This procedure is repeated four times till all the four Hymns have been recited and sung :—

LAVAN (Hymns of Marriage)

I

In the first round,
God ordains,
The performance of duty.
The voices of the Brahma and the Vedas,
Declare the path of duty,
And the way to avoid sin.
Disciplined in the performance of Duty,
Repeating the Name of God,
As prescribed in the books of religion,
Devote Thyself to God.
By following the True Teacher,
All afflictions and sins depart.
By great good fortune,
The name of God becomes sweet,
Endowing the soul with bliss.
The disciple of Nanak says,
In the first round,
Initial preparations are made.

II

In the second round,
The Teacher speaks of the immanence of God,
And reveals to the disciple,
The knowledge of divine presence.

The fear of the fearless enters the mind,
And the dirt of egoism departs,
The mind becomes limpid
By the fire of the fear of the stainless.
It fills the heart with a song of praise,
And the Lord of Bliss is seen ;
In Atman, God Himself pervades.
The Lord Himself pervades everything,
Within and without is one God.
And His devotees, joining together,
Sing the song of rejoicing,
The disciple of Nanak says,
In the second round,
The song of the soul is heard.

III

In the third round,
With a feeling of exultation,
Mind is disenchanted with *Vairag* (detachment).
In the company of saints,
By great good fortune,
God Himself is found,
The pure, the omnipresent God is found.
A song of praise arises in the heart,
And lips murmur the word of God.
By great good fortune,
The saints find the Omnipresent.
In the heart, the sound of the Divine Name
echoes.
This indescribable story is beyond telling.
They who have inscribed
On their foreheads the letters of good fortune,
Repeat God's name.

In the third round, the disciple of Nanak says,
The mind awakens with *vairag*.

IV

In the fourth round,
Mind becomes peaceful ;
Self is realised.
The all-pervading God is found ;
The True Teacher is met
And gives his sweet message.
Its sweetness pervades
The mind and the body.
God in his goodness has made His Love,
The sweet breath of life ;
Mind all the time
Is fixed on Him.
The heart's desire is fulfilled ;
The long-desired fruit has been obtained.
The song of gratulation breaks forth,
Ringing with His Name.
The Lord God is united with his bride ;
The bride is full of bliss,
With her heart filled with His Name.
The disciple of Nanak says,
In the fourth round is found
The Omnipresent, the Immortal God.

The recital of the fourth Marriage Hymn completes the ceremony. After this the following Hymn is recited :—

All my desires are fulfilled.
I have no virtues,
But Thou art goodness itself.

How can I praise Thee ?
Thou art the Lord.
My good and bad deeds thou didst not consider
Thou hast forgiven in an instant.
Nine treasures are gained ;
Songs of rejoicing are sung ;
Endless trumpets are blown ;
All sins have vanished,
Says Nanak
I have found the Bridegroom in my home.

Then “ Anand ” or the Song of Bliss is recited.

After this the whole congregation stands up and general prayer is offered ; if the parties wish to give any money in charity, it is announced and the ceremony then closes with a prayer for the happy life of the newly married couple. The parents are allowed to give what dowry they please. A similar marriage ceremony is performed for the marriage of a widow or of a previously married man. No fault in the procedure in a marriage ceremony can invalidate a marriage. Even going round the Granth Sahib is not essential if the Lavan is read while the couple stand in front of the Holy Book.

CHAPTER V

JAPJI.

The One, Aum,
The True word,
The Creative Spirit.
Free of fear and hate.
Timeless, Birthless, Self-existent.
Known by the Grace of the True Teacher.
Repeat (the True Name).
True in the beginning of time.
True in all the ages.
He is true,
Says Nanak, He shall for ever be true.

(1)

By reasoning we cannot grasp His greatness,
Even though, we reason a hundred thousand times,
(Mind) is not hushed into silence,
Even by continuous concentration.
Its ravenous greed is not appeased,
Even by gathering granaries of the world.

Cleverness sharpened a thousand times,
Is of no avail, at the journey's end.
How can righteousness be attained
And the veil of falsehood destroyed ?
Only, by following the will of God,
Says Nanak ; Truth becomes part of the self.

(2)

Under His Command the Universe manifests itself,
Under His command beings are born.
Under His command some are exalted.
Some are born high and others low.
Some inherit pleasure and some inherit pain,
Some are given salvation as a gift,
And others wander from birth to birth,
His command is undefinable
He changeless law rules the whole creation ;
He who recognises this truth, says Nanak,
Him the Ego torments no more
He ceases to say " It is I who am the doer "

(3)

He who sings His praises,
Gains strength from the unknown.
He who sings His praises,
Gains distinction of His favour,
And receives the gift of His Grace,
He who sings His praises,
Grows rich in knowledge and meditation.
He who sings His praises,
Is raised high or humbled to dust.
He who sings His praises.

He raises from dust to life again.
He who sings His praises,
Gets the gift of seeing afar.
He who sings His praises,
Becomes aware of His immediate presence.
His greatness is beyond praise,
Though in million ways men praise Him.
The Giver is untiring in His giving.
It is the receiver who gets weary.
The Universe enjoys His gifts from age to age.
By His command the Universe follows its path.
He the Creator rejoiceth in His own creation.
He who sings his praises,
He reveals Himself to him.

(4)

He is the True Lord.
His Name is True.
His is the glory and the greatness,
Truth without limit.
We beg of Him,
He bestows His gifts.
What can we offer to get a glimpse of His Court ?
What should we utter to win His love ?
In the morning repeat His True Name,
Dwell on His greatness.
This garment of body is the gift of Karma,
His grace opens the gate of salvation.
Nanak ! Believe in this,
He Himself is the True One.

JAPJI

(5)

He cannot be installed ;
Imagination cannot conceive His likeness.
Unsoiled He pervades everything.
He who serves Him gains grace.
Nanak says, Sing Hymns to His glory.
Praise Him, hear of Him,
He is the source of all goodness.
Fill thy life with devotion to Him,
He will end Thy suffering,
And take Thee to the home of peace.
The Guru's word is the sound,
The Guru's word is the knowledge,
The Guru is all pervading,
The Guru is Ishwar,
The Guru is Yogi Gorakh,
The Brahma and the Divine Mother (Parbati)
Even if I know, I cannot describe Him.
The Guru has revealed to me, the one secret,
The Provider of all creatures is the One,
Never forget Him.

(6)

If it would please Thee,
I would bathe in sacred waters.
Without winning Thy favour,
How can bathing help ?
In this whole created world,
Nothing is gained without right action.
Mind is replete with precious gems ;
Follow Guru's instructions and discover (the
treasure)

The Guru has revealed to me the one secret,
 The Provider of all creatures is the One.
 Never forget Him.

(7)

If (a man's) life were extended to four Yugas,
 And each Yuga became ten times longer.
 Nine continents and planes were also his,
 And all mankind followed him,
 Renowned and admired of the whole world,
 Without Divine favour,
 He would be of no worth.
 Worm amongst worms,
 A sinner amongst sinners,
 Worthless amongst the worthless.
 He alone can endow sinners with virtue
 And increase the virtue of the virtuous.
 There is no one capable of defining
 His Divine attributes.

(8)

By listening men acquire
 Saints, sages and Lords of Heaven.
 By listening men acquire
 Knowledge of earth, its sustainer and High Heavens.
 By listening men acquire knowledge of Islands,
 Continents and underworlds.
 By listening men learn
 How to transcend limits of time.
 Having destroyed sin and its fruit pain,
 Thy devotees are always happy, says Nanak.

(9)

By listening men draw near
To Ishwar, Brahma and Indra.
By listening men learn
How to become praiseworthy.
By listening men learn
The secret of Yoga and Divine knowledge.
By listening men learn
The laws of Shastras and of Smritis.
Having destroyed sin and its fruit pain,
Thy devotees are always happy, says Nanak.

(10)

By listening is gained
Knowledge, truth, contentment.
By listening is gained the merit
Of bathing in sixty-eight sacred places of pilgrimage.
By listening is gained
The reward of reading and its fruit.
By listening is gained concentration.
Having destroyed sin and its fruit pain,
Thy devotees are always happy, says Nanak.

(11)

By listening men gain
The way to virtuous living.
By listening men gain
High status of preceptors and kings.
By listening even the blind find
The right path.
By listening men acquire
The means to fathom the fathomless.

Having destroyed sin and its fruit pain,
Thy devotees are always happy, says Nanak.

(12)

The value of acceptance¹
Is beyond description.
Those who try to describe it
Admit their incompetence.
It is beyond the scope
Of pen, paper and scribe,
They who accept
Only they can realise its value.
Those who know the secret of acceptance,
Are permeated by the Holy Name.

(13)

By acceptance mind is awakened,
And wisdom dawns.
By acceptance is gained,
The knowledge of all the worlds.
By acceptance men
Escape disappointment.
By acceptance men
Rise from mortality to immortality.
Those who know the secret of acceptance,
Are permeated by the Holy Name.

(14)

By acceptance obstructions
On the path are removed.

1. Meditation seems to me more appropriate but acceptance is nearer the original.

By acceptance men gain
Grace and return home.
By acceptance
Straying away from the path is avoided.
By acceptance
Religion is fully lived.
Those who know the secret of acceptance,
Are permeated by the Holy Name.

(15)

By acceptance is gained
The gate of salvation.
By acceptance
Whole families are saved.
By acceptance
The Guru is found ;
He shows the way
To cross the Ocean of life.
By acceptance
All needs are fulfilled.
And the seeker no more asks alms. (begs from door
to door)
They who know the secret of acceptance
They are permeated by the Holy Name.

(16)

The five are accepted.
The five are respected.
The five are exalted.
The five shine at His gate as Kings.
The minds of the five are God-filled.

He who would know the unknowable,
Must know that unknowable cannot be known.
Who supports the Earth ?
There are worlds upon worlds,
Who carries their weight ?
Who support their heavy burden ?
His law ; born out of His compassion,
Resting on pillars of eternal calm and peace
To understand this,
How beautiful the forms.
How boundless His bounties,
Who can appraise them.
Who can describe His power,
Even an atom of His glory
Is beyond comprehension.
What pleases Thee is the best of deeds
Thou Eternal life without shape and form.

(17)

Innumerable recitations, innumerable aspirations,
Innumerable austerities and exercises.
Innumerable books and Vedas to recite.
Innumerable methods of controlling the mind.
Is to know the truth.
The learned, write and say,
The Divine word went forth, and produced Creation,
Millions of seas, living beings and species
Of various forms and colours.
Who can write an account
Of His creation.
And count the infinite.
How great the power,

Innumerable ways of seeking detachment.
Innumerable devotees, engaged in contemplation,
Practising virtue, meditation and research.
Innumerable puritans and generous givers
Innumerable heroes facing gladly
The blade of sharpened steel.
Innumerable observers of silence, sunk in thought.
Who can describe Thy glory.
What pleases Thee is the best of deeds.
Thou Eternal life without shape or form.

(18)

Innumerable souls steeped in blind ignorance,
Innumerable thieves enjoying unlawful gains,
Innumerable rulers practising oppression,
Innumerable cut-throats who commit murder,
Innumerable busy-bodies who are a living lie.
Innumerable heartless feeders on carcasses.
Innumerable backbiters burdening themselves with
sin.
Nanak the lowly says, who can fathom Thy glory,
Whatever pleases Thee is the best of deeds.
Thou Eternal life without shape or form.

(19)

Innumerable Names and places,
Unapproachable, inaccessible,
And uncounted worlds.
Innumerable men praise Thee with bowed heads.
Letters form writing, speech and language.
Letters form names, letters form praise.

Letters form knowledge, songs and ideas.
Letters form union, it is said.
The one who writes is above them,
Under His divine Law.
The pen moves as he directs.
All creation bears His stamp.
There is no place without a Name.
Thy glory cannot be encompassed.
Whatever pleases Thee is the best of deeds.
Thou eternal life without shape or form.

(20)

Dirty hands, feet and body,
Can be washed clean with water.
Soiled clothes washed clean with soap.
Mind dirty with misdeeds,
Can be washed clean with the Divine Name.
There is no end of good and evil deeds,
People commit them and carry the seed.
What they sow they reap,
Says Nanak, they come and go.
Under His Divine Law.

(21)

Bathing in sacred waters, performing austerities
Showing compassion, and giving in charity,
Are good and meritorious acts.
But to hear and to treasure the truth
Leads to awakening of true desire.
Bathe in the Inner Pool,
Rub thy Soul in the Eternal purifier.

Without purification
Devotion is not possible.
There is no worship, (when the mind is soiled)
Key to virtue is the name of God.
Fill the mind with His love
And lips with His praise.
Say all good comes from Him, I am nothing,
What time, what moment, what date,
What day, what season, what month,
Was the world moulded ?
The Pandits and the Writer of Purans
Did not find this
Else they would have given it in the Puranas,
Neither the Qazees and the writer of Quran,
Nor the Yogees know it,
Only the Creator who created the world knows it.
How can I describe the Creator or praise Him,
Every one speaks of Him, says Nanak.
Each one considers himself wiser than the rest.
How to approach Him ?
How to know Him ?
The Lord is great.
His Name is great.
He is all powerful.
He who thinks he knows Him
Deems His darkness light
And remains without grace.

(22)

The worlds and underworlds are
In their millions,
So are the Heavens. One above the other,
They who try to fathom the Creator must fail.

The Vedas and eighteen thousand books,
Are substantially unanimous.
They speak of one reality.
If an account of creation was possible,
It would have been given.
The account is not possible.
He himself knows His creation
He is great.

(23)

Even to praise Him,
Our power is not without limit.
As rivers that pour into the sea,
Know not its limit.
An ant that remembers Him,
May turn the scales against
Kings who possess treasure on land and sea.

(24)

There is no limit to His greatness.
There is no limit to His (representations).
There is no limit to His doings and His gifts.
There is no limit to His hearing and seeing.
There is no limit to thoughts that invade the mind.
There is no limit to the creation created by Him.
There is no limit to this or the beyond.
Many have endeavoured to find the limit.
His limit no one can know.
His temple always shines afar.
Great is the Lord and high His place.
High above all is His Name.

Were one as High as He,
He would know the High One.
How high He is, He knows Himself.
Nanak says, His grace gives the key of knowledge.

(25)

His gifts are endless.
Beyond the scope of writing.
So scrupulous is the Giver,
No error darkens His beneficence.
Many great warriors,
Beg at His door.
Many ask without knowing,
Not knowing, if what they want,
Is for their good.
Many go on asking in vain,
And tire themselves uselessly.
Many receive His gifts,
And deny Him the Giver.
Many ignorant fools,
Receive more than is good for them.
Many endure hunger and pain,
This also is Thy gift O ! Giver.
The fetters of existence,
Fall off at Thy will
Nothing more can one say.
Suffering follows,
When a consumer of gifts is ungrateful.
He Himself knows what to give,
Only few rare ones know this truth.
Whosoever is given the gift of adoration,
Says Nanak, is King of Kings.

(26)

Invaluable are His gifts.
Invaluable are the gains of (spiritual) trade.
Invaluable Thy dealers (in truth).
Invaluable their stock in trade.
Invaluable the purchasers.
Invaluable the purchases they take away.
Invaluable Thy Love.
Invaluable Thy union.
Invaluable Thy law.
Invaluable Thy Court.
Invaluable Thy scales.
Invaluable Thy weights and measures.
Invaluable Thy gifts.
Invaluable the distinctions Thou bestoweth
Invaluable Thy gift of action.
Invaluable Thy command.
The invaluable cannot be valued.
They who attempt lose themselves in Thy love.
The Vedas and Shastras try to explain Thee.
Also the learned, also the Brahmas and Indras.
Also Yogis and the Sidhas.
And many great Buddhas.
Also angels and the evil spirits.
Also Heavenly Beings and Thy devotees.
All Thy creation tries to describe Thee.
They all try in vain.
Thy greatness passes comprehension.
Having said their say they depart,
Others come and start speculations afresh.
Yet no one can describe Thee,
There is no reaching up to Thy greatness.

Says Nanak, He the Eternal knows himself.
If any one asserts His knowledge (of Thee)
Write him down as the most ignorant of all the ignorant.

(27)

Where is the door to Thy dwelling-place,
Seated wherein Thou controllest all.
Where many musicians play on their instruments,
And innumerable songsters raise their voices,
And fairies make Divine music,
And fire and water sing Thy praise,
Also the King of Justice,
Also the angel,
Who in the light of divine Law. (Dharma)
Records good and evil deeds,
Also the Ishwar, the Brahma and the goddess,
Adorned with immortality.
Also Indra seated on his throne,
With his host of angels,
They sing hymns of praise at Thy door.
Also Siddhas and Sadhus in their contemplation and
trances,
And ascetics and devotees of truth,
Selfless and fearless warriors.
The Pandits and the learned men,
Who recite Vedas,
The lovely enchanters of hearts,
In high heavens and lower regions,
Sing Thy praises.
The precious gems of Thy creation,
And Sixty-eight sacred pools and rivers,

The most powerful warriors,
And the four processes of generation,
Sing Thy praises.
Also the spheres, the planets and created worlds
Supported by Thee,
Sing Thy praises.
Many others sing Thy praises whom I cannot recall,
But the adoration of the truly pious
Who adore Thee, wins Thy grace.
They Thy true devotees are imbued
With perfect love
Of the eternal Master.
He is true and His name is true.
He is and He shall be.
He who has arranged this play of the Universe,
This material world, in various forms and hues.
He the Permanent, He the Unchanging.
He enjoys the sight of His own artistry,
To His own Eternal Glory.
He is the all powerful,
Subject to no other command.
He is the Lord of Lords, the King of Kings,
All live under His will.

(28)

To be a true Yogi,
Put on ear-rings of contentment,
Make spiritual exercise thy begging bowl,
Rub thy body with ashes of contemplation,
Clothed in garments of time,
With the visible staff of mental control,
Make thy body pure as that of a virgin,

The hand-maid of spirit,
And join the spiritual brotherhood,
By conquering the mind
Become conqueror of the world.
Salutations to Him the first One,
The pure, the Eternal, the Immortal,
Unchanging in all times.

(29)

Make knowledge thy sustenance,
Compassion thy store,
Touch mental chords with His Name
And fill the heart with Divine music.
He is the Lord of all.
In his gift are success and miraculous powers.
Union and disunion are instruments of His will,
His Justice metes out the destined share to all.
Salutations to the First One
The pure, the Eternal, the Immortal
Unchanging in all times.

(30)

One mother by strange union,
Gave birth to three disciples,
The producer, the provider and the judge.
He directs and they perform their duties,
They obey His commands.
He sees them, but is not seen,
This is the great wonder.
Salutations to the First One
The pure, the Eternal, the Immortal
Unchanging in all times.

(31)

His seat and store is everywhere,
He gives in all fulness at one giving
The Creator witnesseth His own creation
Nanak says ; true are the actions of the True One.
Salutations to Him the First One
The pure, the Eternal, the Immortal
Unchanging in all times.

(32)

If a single tongue were to turn into millions,
And these million tongues were multiplied twenty
times,
And each tongue repeated millions of times, the
Name.
Of the Lord of creation,
Even then it would be hard to climb,
The twenty one rungs of the ladder.
Having heard of the wonders of Heaven
Even ants are tempted to try the ascent.
Nanak says by His grace salvation is attained
All else is untrue.

(33)

We have no power to praise.
We have no power to be silent.
We have no power to beg.
We have no power to give.
We have no power to live.
We have no power to die.
We have no power to rule.
We have no power to acquire wealth.

We have no power over mind.
We have no power over thought.
We have no power to acquire knowledge or wisdom.
Liberation is not attainable by power.
He who has the power, is all seeing.
In his eyes there is neither high nor low.

(34)

In the midst of nights, seasons,
Dates and days.
Air, water, fire and lower regions,
Earth is placed, a soil for sowing the seed of deeds.
On the earth are beings with different qualities,
Their names endless and innumerable,
They are judged,
On the record of their deeds.
In the court of the Lord of Justice,
He is true and His justice is true.
There the five worthies.
Receive honour.
Through His grace they are exalted.
It is only there that truth is known,
Who has succeeded and who have failed.

(35)

This is the truth of the sphere of Dharma.
The sphere of knowledge I now explain.
Many are the airs, waters and fires.
Many powerful ones like Krishna and Shiva.
Many Brahmas are sculptured.
Various in shape, colour and appearance.
Many are the fields of action and lofty mountains.

And many expositions of truth,
Many Indras, suns and moons,
And many globes and planets.
Many accomplished teachers,
And many goddesses, glory-faced.
Many angels and demons,
Many seas full of jewels,
Many processes of generation of species,
Many languages, many worthy rulers.
Many wise ones who serve.
Says Nanak ; There is no end of His creation.

(36)

In the sphere of knowledge
Light of learning prevails,
There is music and rejoicing,
Bliss beyond measure.
In the sphere of effort,
Sound is its only form.
Here are chiselled peerless forms,
Their beauty is beyond description.
Here is made consciousness of mind
Reason and wisdom.
Here is made consciousness
Of Heavenly beings and the yogis.
He who attempts description of His creation
Admits defeat and repents afterwards.

(37)

In the sphere of action.
Power prevails over all things.
Here the self predominates,

Here are most powerful warriors.
The spirit of Rama pervades them all.
There are queens like Sita,
Beautiful beyond compare.
They do not die, nor are they deceived.
In whose heart the Almighty dwells.
There dwell devotees also.
The true One fills their minds (with Himself).
In the sphere of Truth.
Dwells the One without form,
He watches all, with His vision of grace,
His continents, worlds and planets.
Endless and innumerable.
There is colour and form in all spheres,
They carry out their ordained tasks,
He sees and is pleased.
Think of Him, says Nanak,
It is hard to reach the core of truth.

(38)

At the forge of restraint
Be the patient goldsmith,
Make reason the instrument, knowledge the anvil.
With the bellows of fear, fan the fire of austerities.
In the mould of love.
Pour the essence of Immortality.
The true word is coined
In the mint of truth,
By the labour of those,
Who are blessed with grace.
Says Nanak, a glance of grace
Gives everlasting Peace.

(39)

Air is the teacher.
Water the father.
Mother the vast earth.
Day and Night are the two nurses.
The whole world plays in their lap.
Good and bad deeds
These acts are recorded in His Presence.
An exact record of every action is kept.
Some draw near and some go far.
Those who meditate on His Name.
Have accomplished their task.
They go with bright faces
And many are liberated and saved
Through their help.

CHAPTER VI

JAP SAHIB.

(By the 10th Guru).

The One Aum

By the Grace of the Guru

Thou the formless, colourless, markless,
Thou the casteless, power beyond measure.
Thou the light that knows no wavering,
Thine the light, the glimmer of reason.
Thou the Ruler of all the Rulers,
Supreme sovereign of Three Worlds.
Highest of the high, beyond describing.
Demons, mortals, Heavenly beings,
Forest and flowers and all vegetation
Speak of Thee in Myriad voices.
Thou art not 'this' or thou art not 'that'.
Thou art not whatever you sing.

All Thy names are beyond counting,
Human knowledge knows but few,
These are those, that I am recounting.

Thou the beginningless, Thou the endless,
Thou the nameless, Thou the formless,
Obeisance to Thee.

Thou the indivisible, Thou the invisible,
Thou the invincible, Thou the inscrutable,
Obeisance to Thee.

Thou the unapproachable, Thou the unshakable,
Thou the undefeatable, Thou the unpierceable,
Obeisance to Thee.

Thou the bodiless, Thou the garbless,
Thou the griefless, Thou the stainless,
Obeisance to Thee.

Thou the inapprehensible, Thou the unattainable,
Thou the invulnerable, Thou the imperishable,
Obeisance to Thee.

Thou beyond all action, Thou beyond all desire,
Thou beyond all enjoyment, Thou beyond all
Protection,
Obeisance to Thee.

Thou the Deathless, Thou the fathomless,
Thou the timeless, Thou the selfless,
Obeisance to Thee.

Thou the unconquerable, Thou of transcendental
Grandeur,
Thou beyond all bliss, Thou beyond all self,
Obeisance to Thee.

Thou art the uncreated, Thou art beyond causation,
Thou art in myriad forms, yet thou art the only One,
Obeisance to Thee.

Thou art without location, Thou art without home,
Thou art without relations, Thou art without equal,
Obeisance to Thee.

Thou art without attributes, Thou art without heat,
Thou art without anxiety, Thou art the doer of deeds,
Obeisance to Thee.

Thou art the all destroyer, Thou art the regenerator,
Thou art the perfect provider, Thou art the Lord of
Givers,
Obeisance to Thee.

Thou art the Lord of Lovers, Thou art the Lord of
Yogis,
Thou art the Supreme Master, Thou art the Centre of
Prayer,
Obeisance to Thee.

Formless, Peerless.
Beginningless, Birthless.
Bodiless, Colourless.
Desireless, Dauntless.

Beyond thought, Beyond praise.
Beyond apprehension, Beyond knowledge
Beyond time, Beyond action.
Beyond fear, Beyond defeat.

Immoveable, Invincible.
Unassailable, Unconquerable.
Immeasurable, Unknowable.
Unfathomable, Incalculable.

Above creation, Above praise.
Above Name, Above definition.
Above work, Above support.
Above bondage, Above existence.

Thou art the treasure of virtue, Lord of three Gunas.
Thou art the Lord of Three worlds, friend of the
Friendless.

Thou art the store of goodness, refuge of sinners.
Thou art the undivided, Thy face in myriad forms,

Thou art the core of mystery.
Thou art the heart of pity.
Thou art the sun of honour.
Thine is all glory and greatness.
I adore Thee.

Thou art the creator of Time.
Thou art creator of light.
Thou art the flaming nimbus.
Thou art the sun of suns.
I adore thee.

Thou art on land and water.
Thou art the shadow maker.
Thou art above space and time.
Thou art in every place
I adore Thee.

Thou art the Lord of weapons.
Thou art the supreme archer.
Thou art the Lord of victory.
Thou art the paramount Being.
I adore Thee.

Thou hast no father or mother.
Thou hast no sons or grandsons.
Thou hast no friends or foes.
Thou hast no tribe or caste.

Thou hast no name, no form, no caste.
Thou hast no limbs, no colour, no mark.
Thou hast no abode, no home, no place.
Thou art unborn, the Primal Being.

Thou art the music of musics.
Thou art the dance of dances.
Thou art the song of songs.
Thou art the drink of drinks.
I adore Thee.

Thou art free and unfettered.
Thou art the joyful companion.
Thou art the unfailing Lover,
Thou art beyond all praise.
I adore Thee.

Thou art the light of lights.
Thou art the sense of senses.
Thou art the honour of honours.
Thou art the splendour of splendours.
I adore Thee.

Thou art the brilliance of brightness.
Thou art the sound of sounds.
Thou art the power of powers.
Thou art the pride of prides.
I adore Thee.

Thou art the Creator of cosmos.
Thou art progenitor of progenitors.
Thou art the seed of seeds.
Thou art the life of life.
I adore Thee.

Thou art the source of power.
Thou art the source of force.
Thou art the giver of success.
Thou art the bestower of grace.
I adore thee.

Thou art the lover of lovers.
Thou art the source of knowledge.
Thou art Eternal goodness.
Thou art the all pervading.
I adore Thee.

Thou art the all enjoyer.
Thou art the all protector.
Thou art the all feeder.
Thou art above everything.
I adore Thee.

Thou art unquivering light.
Thou art Lord of Immortal creation.
Thou destroyest and recreatest.
Thou art the breath of all.
I adore thee.

Thou art the ascetic of ascetics.
Thou art the Lord of Yoga.
Thou art the source of knowledge.
Thou art the unerring thinker.
I adore Thee.

Thou art the path of duty.
Thou art the guide of seekers.
Thou art the supreme mystic.
Thou art worshipped by all the worlds.
I adore Thee.

Thy work is imperishable.
Thy law is unalterable.
Thy bliss is everlasting.
Thy liberality as the light of the sun.
I adore Thee.

Thine is the mercy that never fails.
Thine is the balm that heals grief.
Thine is the breath by which creation lives.
Thine is the gift of Eternal peace.

Thy love is solvent of evil.
Thy love is all redeeming.
Thy love that knows no limit.
Thou art the greatest of the great.

Thou thyself the cause of attachment.
Thou thyself art without attachment.
Thou thyself acteth in many plays,
Playing them thou remaineth the same.

Thou art perpetually luminous.
Thou art the light of perception.
Thou art the measure of measureless.
To Thee all creation bows in worship.

Thou art redeemer of wrong-doer.
Thou art destroyer of evil.
Thou humblest the pride of the Proud,
Thou art the supreme soul.

Thou art the seed of beauty.
Thou art the seat of knowledge.
Thou art the centre of meditation.
Thou art the Absolute Self.

Thou art beyond day and night.
Thou art beyond human weakness.
Thou art holy of the holiest.
All seeing though unseen.

Thou art beyond defining.
Heavenly beings know Thee not.
Nor scriptures, nor the revealed books.
Crores of shastras try in vain.
They are bewildered, who reason about Thee.

The deities know not thy secret.
Nor the assembled wisdom of the world.
Nor the flickering taper of reason.
Only the faithful feel thy presence.

To darkness of grief, Thou art the sun.
To darkness of ignorance, Thou art the light.
To darkness of despair, Thou art the sole comforter.
It is Thee, that all the worlds adore.

Thine are all the waves of existence.
Thine powers are beyond conception.
Thine hand-maid is all nature.
Thine gift is immortal bliss.

Thou art august, inviolate, majestic.
Thou art beneficent, all forgiving.
Thou art the shape of things past and future.
Thou art beyond the play of the three (gunas).

Thine are the three places of enjoyment.
Heaven to enjoy the fruit of good deeds.
Hell to purge the sin of misdeeds.
Earth, the soil of good and evil.

Thou art self manifest in all creation.
Thou art present in all that is.
Thou art the shield of the helpless.
Thou art the destroyer of pain.

Thou art the Lord of Cosmos.
Citadel of light, joy and splendour.
Gorgeous, magnificent, mute.
Thine is unfailing shower of mercy.

Thou art imperious warrior.
Thou art the conqueror of foes.
Thou art protector of the humble.
True sovereign of the world.

Thou leadest men into great wars.
To remove the stigma of Cowardice,
And leadest belligerents to Peace.
Thou bringest downfall of evil.

Thou art perpetual motion.
Thou art perfect love.
Thou art producer of many plays.
Thou art, Thou shalt, for ever be.

Thou art knower of all languages.
Thou art the Universal speech.
Thou art the reader of all scripts.
Thou art the refuge of all.

Thou art Mantras of mantras.
Thou art meditation of meditators.
Thou art all pervading and transcendental.
Thou art manifest and unmanifest.

Thou hast created this Universe
In various forms and hues.
Thou enjoyest the sight of Thy own artistry.
To Thine own glory and greatness.

Thou art the Lord of Lords.
Thou art subject to no other command.
Thy will is done on Earth and Heaven.
Uncounted salutations to Thee.

Thou art Almighty without a second.
Thou art destroyer of three desires.
The desire to live, to enjoy, to be free
Thou art the giver of ineffable Peace.

It is Thou the cynosure of religions.
It is Thou the architect of Universe.
It is Thou, the lightening of whose swift sword
All the worlds adore.

Thou art Eternal existence, consciousness, bliss.
Thou art the eternal being, manifest, unmanifest.
Thou art the supreme soul of all creation.
Thou art the Primal Being pure and perfect.

Thou art the supreme saviour.
Thou art the one "Aum" of the beginning.
Thou art worshipped by all.
Thou art meditated upon with unmoving lips.

When Thou art known as doer.
When we submit to thy will.
When Thou art mentally realised
Without darkening shadow of selfish mind.
Then the bliss passing understanding
Descends on the soul.

Thou the Eternal existence, consciousness, bliss.
Thou the all-pervading, merciful Creator.
Dread of the evil-doer, marvellous, wonderful.
Destroyer, regenerator, all-forgiving Lord.

In all the four quarters present.
In all the four quarters dominant.
Self-manifest, controlling everything for its good.
Embodiment of grace, pilot at two crossings ; Birth
And Death.
Ever present, immortal, protector and giver.

CHAPTER VII

SWAYAS.

(1)

I have watched in vain
Men who follow pure reason,
Saints, Yogees, and men of Restraint
The Heavenly beings, the poets and the pious,
Initiates and the saints of every faith
I have searched in vain, all the world over,
But found no one following the Lord of Life
Without devotion to Him and His Grace
They all are worth nothing.

(2)

Powerful elephants decked with gold.
Mad with high spirits, adorned ;
Painted in beautiful colours,
Millions of horses bounding like the deer.
Fleeter than the tempestuous wind.
Many a strong-armed King commanding obeisance
Glorying in their short-lived power ;
If such a king you become

SWAYAS

Of what account then ?
In the end you leave with naked feet

(3)

Conquering various countries of the world,
With the beat of drums, kettle drums and
Tambourines
Thousands of majestic elephants trumpeting,
And best of horses neighing,
Numberless rulers of the past, present and the future
Who can recall their memory or count them ?
Without devotion to God,
They went and will go the way of all mortals.

(4)

Bathing in sacred pools.
Compassionate ; generous in alm giving,
Subduing the senses, restraining organs of action,
Performing multitude of religious ritual,
Studying Vedas and Purans and Qurans,
Of all climes and all times,
Living only on air,
Restraining their passions,
I have in their thousands seen ;
Without the worship and love of true God,
Their deeds are of no account.

(5)

Trained armies accoutred with coats of mail,
Powerful, irresistible, overcoming all opposition,
Filled with high martial spirit,
Determined to stand

Unshaken even if mountains on wings they encounter,
Shattering the ranks of their enemies,
Ready to humble the pride of mad elephants,
They pass on leaving this world.
Without the grace of the Almighty God
They are of no account.

(6)

Valiant men unsurpassed for gallantry,
Unequalled in strength,
Ready to face the edge of the sword,
Conquerors of opposing armies and countries,
Defeating all rebellious enemies,
Humbling the pride of mad tuskers.
Breaking into impregnable forts,
Conquering four quarters of the world,
As a matter of light-hearted sport.
He is the Giver of Power.
The leader, the One God.
Many such are beggars at His door.

(7)

Even evil ones, the hooded ones, and the night
Rovers
Of the past, present, and the future
Will pray to the Lord.
All the creatures which live under water or on land,
In a twinkling will be overcome by His fear.
Good deeds increase the forces of victory,
And remove loads of sin.
The enemies of creation will disappear,
And the righteous rewarded with happiness.

(8)

Lords of men,
Lords of elephants and Kings of mortals,
Who rule the worlds,
Who bathe in countless sacred pools,
Give gifts of elephants and other valuables,
Win and wed at many swayamwaras,
The Brahma, Vishnu, Indra,
Shall fall into the noose of death.
But they who have dedicated themselves to God
Such men will never again enter a mortal body.

(9)

What avail is it to sit with closed eyes,
Performing formality of contemplation?
Or wandering about to bathe in several seas,
Sacrificing comfort in this, and merit in the other.
Or to dwell in pleasure houses,
And pass a life of self-indulgence.
I speak the truth ; hear all the people,
They who love God only find Him.

(10)

Some worship stones, and place them on their heads,
Others suspend the lingam round their necks,
Some see God in the South, others bow to the West,
Some fools worship idols,
And others worship the dead,
In false ceremonial the whole world is wrapped up.
They cannot find the Secret of God.

CHAPTER VIII

EVENING PRAYER

(Ever-lasting Treasure.)

Shalok Mohalla I.

Suffering is the cure,
Ease the disease,
When desire for pleasure
Ceases to stir the mind.

When it is realised,
Thou thyself doest everything,
Egoism ceases to cast its shadow,
Lost in Ecstasies of Thee.

The limit of Thy Being
No one can fathom,
Thee the all-pervading,
I am lost in raptures of Thee.

Thy light is in life,
Life is in Thy light,

Thy incalculable power
Permeates this Universe.

Thou art the True Lord.
Whoever adores Thee,
Crosses the sea of life.
Thy adoration is salvation.

Says Nanak, let us glorify
The Creator, who doeth what He thinks best.

Sodar Mohalla I.

Where is the door to Thy dwelling-place,
Seated wherein Thou controlllest all.
Where many musicians play on their instruments,
And innumerable songsters raise their voices,
And Celestial musicians make Divine music,
And fire and water sing Thy praise.
Also the King of Justice,
Also the recording angel of deeds, (good and
evil)
Who records in the light of Dharma.
Also the Ishwar, the Brahma, and the goddess,
Adorned with immortality,
Also Indra seated on his throne.
With his host of angels,
They sing hymns of praise at Thy door.
Also "sidhas" and "sadhus" in their contem-
plation and trances,
And ascetics and devotees of truth,
And selfless and fearless warriors.

The Pandits and the learned men,
Who recite Vedas,
The lovely enchantresses of hearts ;
In high heavens and lower regions,
Sing Thy praises.

The valuable gems of Thy creation,
And sixty-eight sacred pools and rivers,
The most powerful warriors,
And the four sources of production,
Sing Thy praises.

Also the spheres, the globes, and the worlds
created,
And supported by Thee
Sing Thy praises.

Many others sing whom I cannot recall.
But the adoration of Thy devotees,
Who win Thy grace,
Who imbued with Thy love,
Adore Thee, They are,
The True devotees of the Eternal Master.

He is true and His Name is true,
He is and He shall be.
He who has arranged
This play of Universe,
This material world,
In various forms and hues,
He will never pass away.
He enjoys the sight of His own artistry,
To his own eternal glory.

He is the All-Powerful
Subject to no other command.
He is the Lord of Lords, the King of Kings.
All live under His will.

Asa Mohalla I.

Hearing from others,
Every one says Thou art great.
How great thou art, They know,
Who have seen Thee.

It is not possible
To estimate Thy greatness.
It is not possible to describe Thee,
Those who could speak, are absorbed in Thee.

O ! My great Lord,
Deep, unfathomable,
Goodness itself, no one can know
Thy power without limit.

Even if all the men of brains
That are and have been, join together,
And apply all their discernment,
Even if all the learned men and those
Perfected in meditation attempt together,
They cannot apprehend
An atom of Thy greatness.

All the truth,
All the austere effort,
All the goodness,
Of the perfect ones,

Is Thy gift.
Unless Thy grace
Sets the Crown of success,
All efforts are without fruit.
What else can a narrator say ?

Thy treasures are full to overflowing.
Whomsoever Thou grantest the privilege of
Approach.
He needs no effort ; Says Nanak,
Thou art the true artificer of perfection.

Asa Mohalla I.

To remember Thee is to live,
To forget Thee is to die.
It is difficult to expound
The True Name.

Till the hunger for it
Awakens in the heart.
And this hunger consumes all suffering
And all other hungers.

O ! My mother !
How can He be forgotten ?
The True Lord.
He whose name is True.

The greatness of Thy True Name
Men's minds tire out in trying to grasp,
Their collective efforts are in vain.

Thy greatness cannot be overstated,
Nor Thy greatness under-estimated.

Thou dost not die nor art thou mourned.
Thou art the Giver.
The flow of Thy gifts is unending.

There is only this to know.
There is no one but Thou.
Neither in the past,
Neither in the future,
Thou who created the day,
And then created the night.
Thy bounties are as boundless as Thou Thyself.

They alone are of low birth
Who forget the True Master.
Without the grace of His Name
Their status is low,
There is no other distinction.

Rag Gujri Mohalla 4.

Thou the all-pervading, true One.
Thy devotees, O ! True Lord,
Pray to the True Teacher and say
We are helpless like the ants,
At Thy mercy, O True Teacher !
Give us the light of the True Name,
Bestow the gift of the True Name.
Charge every breath with it.
And make Divine adoration
“ Our everlasting wealth ”.

They are the fortunate,
They are the people of the Lord,
Who have thirst for true knowledge.

They receive the Name,
Their thirst is satisfied.
And in the company of Thy devotees,
They find the light.

They are unfortunate indeed
Who have not found their happiness,
In the name of the Lord.
They pass on to Death.

They who have not found refuge
In the company of godly men,
Unblessed is their existence,
Unblessed their hope of living.

They who join the company
Of true devotees,
In their company the spark of true knowledge
is kindled
And, says Nanak, His name becomes their
sustenance.

Rag Gujri Mohalla 5.

Why O ! Why art Thou concerned
To provide for thyself ?
When God Himself provides for all.

He creates living beings amidst rocks,
And places their food within their reach.
Seek the company of true devotees,
And learn to swim across the sea of life.

By the grace of the True Teacher
Start the upward ascent.
With His grace
Even dry wood
Sprouts into green leaf.

Mother and father, wife and son,
No one is dependent on one another.
The Lord ordains the share of each,
Why art thou dreading the future?

Birds that fly hundreds of miles
Away from the young,
Who cares and feeds them?
Just think of this.

Lord of creation, giver of eighteen perfections,
Places all kinds of treasures
Within their reach.
He the unfailing providence.

The limit of Thy power
Cannot be comprehended,
Says Nanak, even by hundred sacrifices.

Rag Asa Mohalla 4.

The One Aum.
The True word.
By the grace of the True Guru.

God is unapproachable.
God is inaccessible.
God is infinite.

God is stainless.
God is Pure Pursha.

The Universe bows
In worship to Thee.
Thou the true Creator.
They are all
Thy creatures.
Thou art the Giver
Of bounties to all.

Worship Him,
O ! True devotees.
He will remove
All suffering and all evil.

He himself is the Master,
He himself is the attendant.
Says Nanak, what am I ?
A poor creature of His.

Thou art within all.
Thou art apart from all.
Thou art the one God.
Thou art all-pervading.

They who are the givers of gifts,
Others who beg from door to door,
All are conditioned as Thou ordaineth.
Wonderful is Thy creation.

Thou Thyself art the Giver,
Thou Thyself art the Receiver.

I know no other
But Thee alone.

Thou art the supreme Creator
Infinite, without limit.
How can I define
Thy infinite attributes ?

They who serve Thee.
They who serve Thee.
Thy slave Nanak
Offers himself as oblation to them.

They who serve Thee.
They who serve Thee.
They are happy here,
And happy hereafter.

They who worship Thee.
They who worship Thee.
Are freed from the noose of death,
They obtain salvation.

They who worship the Fearless.
They who worship the Fearless.
The fearless One,
Removes all their fear.

They who worship my Lord.
They who worship my Lord.
They are absorbed,
In the Lord Himself.

Blessed are they.
Blessed are they.
Who worship God.
Nanak is sacrifice to Them.

The stores of human devotion
Are full to the brim.
They are full to the brim,
And beyond measure,
Thy devotees ; Thy devotees,
Are lost in adoration of Thee.
They cannot be counted.

Endless are the ways
Of Thy devotees, they worship,
They perform austerities,
They adore Thy Name.

Endless are the ways
Of the learned ; they read,
They read all the sacred books,
And perform innumerable rituals.

Those devotees are blessed,
Sayeth Nanak, who find
Favour with Thee.
My all-powerful God.

Thou art the Primal Being.
Thou art the All pervading Creator.
There is no other.
As great as Thee.

Thou art the same
Throughout the ages.
Thou art unchanging,
The Eternal Creator.

Whatever pleaseth Thee
The same taketh place.
Whatever Thou willest,
The same happeneth.

Thou createst this Universe
Thou destroyest it Thyself.
Nanak sings the praises of Him
The all-knowing.

Asa Mohalla 4.

Thou art the True Creator.
Thou art my Lord and Master.
Whatsoever Thou willeth
That happeneth.
Whatsoever Thou giveth,
The same we get.

The whole creation is Thine.
Thou art adored by all.
On whomsoever Thy grace descendeth
He getteth the jewel of Thy name.
They who follow the True Teacher, obtain it,
They who follow fantasies of their own mind,
lose it.

Thou art the Ocean.
All flow in and out of Thee.

There is no other but Thou.
Living beings are Thy playthings.

Thou Thyself separatest.
Thou Thyself unitest.
Separation means falling away from Thee.
Union means approach to Thee again.

He alone knoweth, whom,
Thou makest thyself known,
He forgetteth all else,
But Thee.
He who serveth Thee,
He findeth peace,
He is absorbed in Thee.

Thou art the Creator.
All things happen
As ordained by Thee.
There is nothing else except Thee.
Thou knowest, seest, and doest all.
Saith Nanak, Thou art known
By following the Guru's instructions.

Asa Mohalla I.

We are cast on the sea,
Brimful with fire and water.
Far away the fragrant lotus blows,
Our feet, stuck in the mind of desire,
Are unable to move,
Dragged down by the weight of the ego.

Why, O foolish mind,
Thou dost not think of the One.

In forgetting Him
Virtue itself fadeth away.

I am neither an ascetic,
Nor established in righteousness, nor learned,
Sunk in dark ignorance,
I have sought refuge of those,
Who never forget Thee.

Having gained a human body
A rare opportunity is thine,
This is the time to approach the Lord.

Other activities will bear no fruit ;
In the company of saints
Learn to adore God.
Set thy mind on crossing
The sea of life.
Life is wasted, in pursuit
Of pleasures of the world.

Thou dost not remember God.
Thou dost not practise self-denial.
Thou dost not perform good deeds.
Thou dost not serve godly men.
Thou are bankrupt of all good, says Nanak,
Pray for His mercy, take refuge in Him.

Note.—(The Rahras ended here in earlier days).

CHAUPAI

Extend Thy hand O ! Lord.
Give Thy protection on all occasions.
Fulfil all desire of heart.

May my mind heek Thy feet
And find shelter under Thy wing.
And may we become Thine.

Destroy all enemies of the good,
And save Thy devotees from evil ones.
May all Thy people,
Pupils and disciples prosper.

With Thy powerful arm
Defeat all enemies of truth.
May the fulfilment of all our wishes
Leave only the thirst for Thy adoration.

May we adore no other, but Thee.
And receive from Thee the boons we desire.
Give salvation to all the disciples (seekers of
Truth).
Vanquish all enemies of the virtuous.

O ! Thou wielder of the sword of Justice,
Raise us with Thy own hand.
Be Thou always on our side.
And destroy the fear of death.
Save us, for Thou art the Saviour,
The friend of the saints, their beloved Lord.
The helper of the helpless,
The destroyer of Evil-minded.
Thou art the Lord of fourteen worlds.

Bound by time the Brahma appears.
Bound by time the Shiva incarnates.
Bound by time the Vishnu manifests.
The whole creation is sport of time.

Time again produced
The Lord of Yogees, Shiva.
And the Revealer of Vedas, Brahma.
He that created Time and sustains the Universe,
I salute Him.

He that made the time and the world,
Heavenly beings and dwellers of underworlds,
All manifestation from beginning to end.
He alone is my True Preceptor.
To him alone I offer my homage,
Who hath adorned all creation.

To the good He gives happiness,
As a result of good deeds.
Evil ones, He instantly destroys.

He knows the inmost secrets,
The troubles of the good as well as evil ones.
From the ant to the elephant,
All are under His benevolent eye.

He is troubled if the saints
Are in trouble,
He is happy if the saints are happy.
Of every one He knows the trouble,
The inmost secrets are known to Him.

When He breathes out the word
The whole creation takes form ;
When He draws in the word
The whole creation flows back unto Him.

With innumerable tongues
Up to the limit of its intelligence
The whole creation speaks of Him.
He is beyond comprehension.
This is what the wise ones
And the learned in Vedas know.

He who has no form, no mark,
Stainless, uncreated,
Beginningless, and without end,
Beyond the range of Vedas,
Some fools try to unravel
His Mysteries.

Some carve Him in stone idols.
They know not what they do.
They call Mahadev, the giver of everlasting bliss.
They know not the glory of the Formless One.
Up to their limited intelligence,
Every one tries to describe Thee.
No one can imagine Thy greatness,
Or describe how the world was created.

He who appears in many forms
Now a beggar and now a King
He who creates life from eggs, wombs and even
sweat,
And makes earth the mother of sprouting vegetation.

He sitteth some time as Ruler of Rulers,
At others helpless and forlorn.
Having created a wondrous Universe,
He remains, unchanged, Primal Being.

Give me Thy protection.
Protect Thy devotees.
And destroy the unbelievers.
All the evil doers who torment the good,
May in the field of battle be destroyed.

O ! Thou the wielder of sword,
All those who take protection in Thee,
Their enemies suffer death.
They who seek Thy feet,
Are relieved of suffering.

Whoever calls on Almighty even once
Death will not come near him.
He protects him for all times,
His misfortunes and enemies disappear.

On him on whom Thou casteth
A glance of grace,
All his sufferings cease,
All his wishes are fulfilled.
No evil shadow darkens his path,
Wealth and well-being are his.

Whoever prays to Thee once with purity of heart,
He is freed from the noose of death.
He who repeats Thy name
Is saved from pain, misery and affliction.

O ! Thou wielder of the sword.
I take refuge in Thee.
Thyself with Thy own hand
Protect me everywhere.
Protect me from hosts of evil.

That which my Master
Told me, I expound to the world.
They who adore God
Shall enter Paradise.

As bubbles arise
On the surface of a stream,
And disappear in it again,
God and man are one.
There is no distinction whatsoever.

In the clan of Bedis,
Appeared Guru Nanak.
He bestowed peace on his disciples,
And became their Protector everywhere.

He in this dark age,
Showed the right way of living.
He showed the way to good people.

Those who follow his way,
Will never suffer torments of sin.
Pain and hunger shall trouble them no more,
They shall escape the web of time.

I stood with folded hands,
With bowed head, I said,
It is only with Thy Grace
That Panth in the world can make a start.

No one has exceeded or will exceed
The martyrdom of Guru Teg Bahadur.
He allowed his clay garment to be broken,

At the head of the King,
And proceeded to the abode of the Lord.
At the departure of Teg Bahadur,
The world broke into lamentations,
While Heavens echoed with gratulation.

They who adore Thee, everyday without fail,
Such saints shall attain salvation,
And taste the fruit of union with God.

They again are fortunate
Who with the name of God on their lips
Are ready to give battle to the evil ones.

Knowing this body cannot last for ever,
They earn the reward of meritorious acts,
And in the boat of valiant deeds,
Cross the sea of life.

This body, they make an abode of Peace,
Lit with the lamp of True wisdom,
With the broom of knowledge they sweep away
The cobwebs of cowardice.

SAWAYA

Since I have taken to Thy feet
My eyes have wandered no where else,
Rama and Rahim, Puran and Quaran,
Speak of many faiths,
I have discarded them all.
The Smrities, the Shastras, the Vedas,
Speak of many mysteries,
I have recognised none.

By thy grace O ! Thou Lord of purifying sword,
I say nothing from myself, and speech comes from
Thee,

I have abandoned all doors, I cling to Thy door
only.

Thou hast taken me by the arm for Thy
own glory.

O ! Lord, I am Thy slave.

ANAND SAHIB

(or Song of Bliss)

I have found my True Teacher.

O ! My mother, I have found the source of bliss.

The True One has been found with ease.

My mind is filled with a song of rejoicing.

The fairies have come to make Divine music,

And sing the Hymns of praise to him

Who dwells in my heart,

Thou too singest the Hymns of praise ;

Nanak says, I am in a state of bliss,

I have found the True Teacher.

O ! My mind, stay always with God.

If Thou remaineth with God,

Sorrows shall not haunt Thee.

If he accepts Thee,

All Thy undertakings will be fulfilled.

He who is omnipotent, the Supreme Lord,

Why shouldst thou forget Him.

Sayeth Nanak, O ! my mind.

Stay always with God.

True Lord !

What is there not in Thy house ?

In Thy House are all the Treasures.

He getteth them, on whom Thou bestoweth thy
favour.

For ever may we sing of Thy glory.

And may Thy name abide in my heart.

In whose heart Thy name abideth.

Their hearts are filled with Heavenly music.

Sayeth Nanak, O ! True Lord ! what is not in
Thy house.

Devotion to Thy Name is my only sustenance,

The True Name is my only sustenance.

It hath satisfied all the hungers,

It hath quenched all the fires.

Peace hath entered the mind.

The source of desire hath dried up.

I am a sacrifice to the Guru,

Whose great gifts these are.

Sayeth Nanak, listen O ! Saints,

Learn to love the Word.

True Name is my only sustenance.

That house is blessed

Which resoundeth with five-fold music.

In that fortunate house this music is played.

In which spiritual power manifesteth itself.

In which five evil passions are subdued

And the dread of death is removed.

They whose destiny is high, love Thee.

And repeat Thy Name.

Sayeth Nanak, they obtain happiness

And in their hearts Divine music resoundeth.

Listen to This song of Bliss
O ! Fortunate ones.
It will fulfill all your wishes
When the supreme omnipresent God is realised
All troubles come to an end.
Pain, disease and all torments depart.
When Thy true word is heard
Thy devotees and the pious
Are filled with satisfaction.
When they hear from the True Teacher
(The meaning of truth)
The speaker is sanctified,
The listeners are purified
By word of the Teacher.
It pervadeth their (beings).
Nanak, praying in all humility, declareth
He who falleth at the feet of the true Teacher,
The soundless music fills his being.

MADAWANI

Truth, contentment, contemplation,
These three place in a salver,
Add the nectar of the Lord's Name,
Who sustains the whole creation
Whoever tastes this, whoever enjoys it,
He secures salvation.
Partake of it all the time.
He who enjoys this dainty,
Can never leave it off.
By its use this dark world is crossed,
And by His grace,
By taking shelter under the feet of the Guru.

I little realised it is Thou,
Who made me fit for thy grace.
I was bankrupt of virtue.
Thyself out of thy mercy,
Compassionately showered this gift on me.
I found the True Teacher, the True Friend.
Says Nanak, watered with the gift of Thy Name,
My mind and body have become green.

Thy help is there,
Where no other help is available.
Even in the womb of fire
Thy protection awaits.
Hearing Thy Name,
The messengers of Death depart.
This stormy, fathomless sea,
By the word of the Guru,
Is crossed with ease.

They alone, who are thirsty,
Taste the immortal nectar.
In this dark age
The most virtuous deed
Is to repeat the name of God.

He the merciful, the compassionate,
He cares for all, at all times.
No one who seeks His support
Goes without receiving it.

The heart full of adoration for Him,
And the tongue repeating His Name.
The eyes fixed on the True Teacher,

And the ears filled with the Hymns of His praise,
Thus immersed in the love of the True Teacher,
The mortal finds an immortal abode.
Says Nanak, he whom He favours,
He bestows on him this capacity.
Only few, of rare goodness, are chosen.

He Himself protects,
He Himself saves His devotees
By seeking refuge, under the feet of the True
Teacher,
All things are set right.
In the company of saints,
The sea of existence is crossed.

Hypocrites and backbiters,
And evil ones are destroyed.
Rely, O ! Nanak, on Divine Help,
Remembering Him all troubles disappear,
And bliss comes hastening home.

The evening prayer is generally offered in company ; at its conclusion the whole congregation stands up and offers the general Prayer.

CHAPTER IX.

ARDAS.

(*General Prayer*).

The One Aum

With God is the Victory :

May the Almighty God protect us

May Guru Nanak, Guru Angad

Guru Arjan, Guru Har Gobind

Guru Har Rai, Guru Harkishan

At whose sight all suffering departs

Protect us.

May Guru Teg Bahadur at whose invocation

nine treasures come hastening home

Protect us.

May the protection of the tenth Guru

Guru Gobind Singh be always with us.

Disciples of the Guru

Meditate on the Guru Granth Sahib

The visible image of the Guru

Acting on its teachings

Repeat the name of God

Thinking of the four Princes, five Beloved Ones¹
and all martyrs

Repeat the name of God.

Meditate on their selfless and heroic deeds
and utter Waheguru.²

Meditate on the deeds of those

Who recited the name

Shared their earnings with others

Utter Waheguru.

Meditate on the actions of those

Who wielded the sword in defending the
defenceless.

Who are blind to the faults of others,

Utter Waheguru

Meditate on the deeds of those

Who surrendered their body and soul for the
sake of Dharma

Utter Waheguru.

Think of all the Gurdwaras, the Holy places
and utter Waheguru.

May the Khalsa be lowly in spirit

Exalted in intelligence,

And make intelligence the instrument of Thy
Divine Will.

Grant to Thy Sikhs the gift of true discipleship,

The gift of discipline, the gift of discrimination,

The gift of trusting each other,

The gift of faith,

And above all the greatest gift of all,

The gift of thy Name.

1. The four sons of Guru Govind Singh.
The five who offered themselves for sacrifice.
2. Repeat the name of God.

May the Khalsa in all its actions, remember God,
And in remembering God bring peace and
comfort to the whole world.

May Divine protection extend wherever Khalsa
resides ;

May the supplies and swords of Khalsa be in
the ascendant

May the staying places and banners of Khalsa
be eternally blessed ;

By the ever increasing glory of thy Name,
Prayeth Nanak

Under Thy command

May the whole world enjoy Thy blessing.

At the conclusion of the prayer, any offerings that are made, may be announced and blessings of God invoked for any ceremony that has been performed appropriate to the occasion.

In case of marriage, prayers for happiness of the couple may be offered.

In case of birth, prayers for long life of the child and that the child may be a joy to the parents may be offered.

In case of death, prayers may be offered for the soul of the departed, that the soul may find peace in the Being of the Guru.

CHAPTER X.

KIRTAN SOIHLA.

The house in which,
God is remembered,
And Hymns of His praise are sung,
That house is blessed.
Wherein God is remembered.

Glorify my fearless Lord.
He will bring bliss Home.
May I be sacrifice to His glory,
Day after day ; the bountiful one
Showers his countless gifts.
He takes care of his creation.
Who can measure the bounties
Of the immeasurable ?

Come together O ! friends.
And pour the oil of welcome.
The propitious day has arrived.
Sing the songs of rejoicing
On my union with the Lord.

1. This prayer is recited before going to sleep.

To every house come the same summons,
Every one is called up without fail.
If we remember the Lord who summons,
The fear of the day departs.

There are six houses and six Gurus,
Six systems of teaching.
There is only one True Teacher.
He appears in various garbs.
Friends ! That house is resplendent with glory
Wherein His praises are sung.

We count in time.
Moments and minutes,
Days and months.
The seasons change,
But the sun remains unchanged.
The Creator has countless guises.

In the salver of the sky,
Sun and moon are the lamps,
The luminous stars are the pearls.
The warm wind from Malaya Mountains
Wafts the incense.
The god of air waves the Chaunwar,
The forests of the world offer their wealth of
flowers,
And the spheres their music play.
Thus is Thy evening service performed
O ! Thou destroyer of suffering.

Thousand Thy eyes,
No, no, Thou hast no eyes.
Thousand Thy forms,

No, no, Thou art one without form,
Thousand Thy stainless feet,
No, no, Thou hast no feet.
Thousand Thy scents that pervade the universe,
No, no, Thou art without scent.
In everything Thy light dwells.
O ! Thou the Charmer.
It is Thy light,
That illumines everything,
It is by the Grace of the Guru,
The secret light is found.
What is pleasing to Thee,
Is the best of evening service.
May each day my heart thirst
To touch the dust of Thy Lotus feet.
And may, like the chatrick,
Thirsty Nanak drink the nectar
Of Thy grace
And devote his every breath to Thee.

This body is charged to the brim,
With wrath and passion.
Only in the company of saints
Can these be discharged ;
As a reward of previous good acts.
The True Teacher is found,
Reveals the magic of God's love,
To adorn the mind,
Be a beggar at the gate of those
Who have attained (truth)
Humble Thyself before them
This is the best of deeds
This is the way to acquire merit.

They who bow at the gates of the powerful
They know not the joy of the worship of God,
They carry within them the barb of Egoism,
As they move the barb moves too
And inflicts pain and suffering ;
When the noose of time tightens
The angel of death attends
With his relentless baton.

The devotees of God,
Steadfast in their devotion,
Repeating the name of God,
Destroy for ever,
The pang of birth and death
And anguish of life.
They become one
With immortal, all-pervading God,
And acquire a high place
Which they adorn.

We poor helpless mortals,
O ! God are thine
Thou O ! Great God protect us.

Nanak, Thy slave,
Only relies on the power of Thy Name.
In repeating Thy Name
Is his only hope to attain peace.

Listen, my friend, I entreat you.
It is the time to serve the saints,
Acquire here the merit of godliness
To abide in happiness ever after.

Every day is a day gone
Out of Thy life,
Search out the knower of God
And improve Thy life.

This world is drowning
In the sea of doubt.
Only the knower of God
Walks firmly across it.
Whomsoever he awakens,
And gives a taste of this nectar,
He only knows,
That which cannot be told.

Know the real purpose,
Of thy being here and gather up the treasure,
Under the guidance of the True Teacher,
Make thy mind the dwelling-place of God.

If within Thyself Thou abidest,
Softly calm and undisturbed,
Thou will not come back again.

O Thou the knower of my inmost self,
O Thou the dispenser of destinies,
May Thou in Thy mercy,
Fulfil this wish of my heart.

Nanak, Thy slave, asks for nothing,
But this ;
Make him the dust
Of the feet of Thy devotees.

Note : This Prayer is recited before going to sleep.

CHAPTER XI.

FUNERAL SERVICE.

When a person is about to die, his or her attention should be drawn towards God and no worldly matters or demonstrations of sorrow should be allowed to intrude upon a peaceful going ; as soon as the soul has winged its flight, the body should be bathed and clothed in clean clothes and removed in any convenient manner that is available, to any convenient place, where a funeral pile can be arranged. The practice of weeping, wailing, crying and all other ways of boisterous expression of grief are strictly forbidden. As the funeral procession moves the following Hymns may be recited :—

(Sohi Ravidas)

The dawn of a new day
Is the herald of a sunset,
Earth is not thy permanent home.
Life is like a shadow on the wall.
All thy friends have departed,
Thou too must go.

Thou believeth as if life
Were everlasting and endless,
The journey may be long,
Death is ever hovering over us.
Why art thou asleep?
Wake up, O simpleton.

He who gave Thee life,
Gives sustenance also,
He is the soul of creation,
He is the all feeder,
Relinquish me and mine and worship Him.
Within thy heart in the morning
Repeat His Name.
The night is on Thee,
With its garments of gloom,
Life is coming to an end.
Thy feet have not found the path,
Says Ravi Das, Thou senseless fool,
Why dost thou not see,
This world is but the abode of mortal beings?

Know this O ! Dear friend,
Clearly in Thy mind,
The world is absorbed
In pursuit of pleasure,
No one cares for another.
Many wait in attendance,
Surrounding thee from all sides,
When fortune smiles.
When misfortune darkens the door,
They suddenly disappear and leave thee alone.

Even a wife who is loved and is loving,
As soon as the soul wings its flight,
Cries out, thou art dead.
Such is the way of them all,
Says Nanak, at the end,
God alone can befriend Thee.

Mother, father, brother and son,
And the mistress of the house,
They cling to the living,
Soon as the breath leaves the body,
They leave it as dead.
Beware of the glamour of mirage,
Take heed and repent.
Says Nanak, repeat the Name of God,
Salvation is His gift.

Wake up, my mind, wake up,
From the dead sleep.
The body that came with thee,
Will part company with thee soon.
The world is but a dream.
Soon as life leaves the body,
Mother, father, and other relatives,
Will offer it to the fire,
They are only concerned with the self.
Says Nanak, sing the praise of God.

I found all worldly attachments false,
Every one is attached for the sake of his own
pleasure,
Whether it is wife or a friend
Mine, mine, they all say, and cheat the heart.
With expressions of love ;

At the last moment not one comes near.
This is the strange way of the world !
The foolish mind does not listen
To wise advice and understand ;
Says Nanak, he alone can cross the sea of being
Who sings the songs of God.

Arriving at the cremation ground the body is placed on the top of a platform of firewood and more fuel piled up all over and on all sides. Then the general prayer is recited and blessings of God and the Guru are invoked for the soul of the Departed.

The party of mourners then return and wash their hands and faces and after that Karah Parshad is distributed.

The idea is that there should be no grief shown at the passing away of the soul from the earth, as it is a natural process just like birth ; summons to attend should be received with sweet resignation.

As soon as it can be conveniently arranged, the reading of Holy Book is started by the heirs of the deceased and the reading is completed on the 10th day, when, with final prayers for the soul of the departed, the funeral ceremony closes.

CHAPTER XII

THE PREPARATION OF KARAH PARSHAD (SACRED FOOD).

From the time of Sri Guru Nanak Dev Ji the practice of common kitchen for the whole congregation has been the rule. Free food is given to every individual who would take it. The custom of the Gurus giving specially prepared food for distribution amongst those present was considered a favour and even high caste people accepted it with gratitude.

Karah Parshad is specially prepared Halwa. First of all, the kitchen is swept clean and freshly plastered, not with cow-dung, as Brahmans do, but with white clay. The utensils are cleaned and then washed. The person who prepares the Karah Parshad is a Sikh. Whilst engaged in preparing the Parshad he repeats Japji Sahib or such portions of it as he has committed to memory.

The ingredients of the Karah Parshad are :—

- (i) Wheat flour.
- (ii) Clarified butter.
- (iii) Sugar.

(All three in equal quantity by weight).

To this is added pure water equal to the combined weight of all the three ingredients. First of all sugar is dissolved in water in an iron pan and placed on fire to simmer. All impurities are removed from the sugar which arise as froth, as the syrup comes to the boiling point. When all impurities have been removed and the syrup is clear, it is strained and put in another vessel kept ready for use. It is kept boiling hot.

Then ghee is placed in the iron pan and brought to boiling point. Its impurities are removed as they arise. Then flour is added and is stirred, so that no balls are formed. The flour is put gradually whilst the mixture is kept stirring till the whole of the flour has been put into the boiling ghee. The heat of the furnace is kept steady so that it does not burn the mixture. When the flour is thoroughly cooked it changes its colour from white to a cream or a yellowish tint like the colour of almonds. It then begins to emit a peculiar smell like the smell of fresh biscuits or fresh-baked warm bread. When this happens, the sweet hot syrup which had been kept handy is poured into it. If the syrup is put too early, the Halwa would remain sticky. If it is put too late, the ghee would separate from the flour. The good halwa is the result of mixing the syrup at the right time.

THE END

